

The last home game tomorrow. . . Mass and Communion for the team.

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Does your family have the Holy Family Bible? . . . Do you have a daily missal?

Just In Case.

Of all conscience problems the one involving "bad thoughts" causes the most anxiety. Just in case there are some who are having difficulties calming their moral jitters, the Bulletin will analyze in detail what the problem is, and offer suggestions.

Everyone who takes chastity seriously fears the constant danger of consenting to immoral thoughts and desires, which are always the prelude to immoral actions of one sort or another. But just where is the borderline between consent to these evil thoughts and their rejection? It is not always easy to determine. Why?

Ambivalence!

There is no better word than ambivalence which so completely contains in one word what goes on when bad thoughts become temptations against chastity. Webster defines this word as the simultaneous attraction toward and repulsion from an object, person, or action.

Keep in mind what the virtue of chastity is. The purpose of chastity is to check whatever is inordinate in voluptuous (sex) pleasures, which have for their principle end the propagation of the race through the right use of marriage. These pleasures are permitted only between married persons when they make use of their powers of fatherhood and motherhood in full accordance with God's law.

What is love? In general it is any impulse or tendency of the soul toward whatever is good, or has the appearance of good. It is sufficient to say that it is a desire, or an appetite for what is good. In the soul there are two basic appetites. One in the lower order of sense, which we possess in common with animals; the other in the higher order of spirit, which we possess in common with angels.

If the good toward which the soul is drawn is pleasurable and appeals to sense nature, that is, one which appeals to the imagination as pleasurable, the love is sensual. If the good toward which the soul is drawn is a moral good recognized by reason as desirable-truthfulness, honesty-the love is rational. If the good is supernatural--love of God or neighbor for God--perceived by faith, the love is supernatural.

Now the passions are strong movements of the sensitive appetite toward what is agreeable to the senses, with more or less strong, sense reactions. In sense love there must first be sense knowledge. From this sense knowledge and sense love springs the movements of the passions. Anger causes blood to rush to the brain; shame makes us blush; fear causes us to turn pale, etc.

It is important to remember all this--but in particular, this: sense knowledge is not moral knowledge. Sense knowledge is incapable of determining whether the pleasure craved for is permitted or forbidden. To pass judgment on such matters is the function of conscience, that practical moral judgment which tells us here and now whether this thought, desire, conversation, or action is permitted or forbidden.

Take venereal pleasure. The body wants this pleasure, as it wants any other agreeable pleasure. At the same time, however, the intelligence guided by faith interferes and pronounces this particular kind of pleasure forbidden under the pain of grave sin; the will then acts, commands the soul to reject this temptation, not because it is disagreeable to the senses, but forbidden by God.

So we have the condition of ambivalence. Simultaneously in the soul there is a sensual attraction for this pleasure, and a rejection of it by the will. There can be no sin, no matter how strong the sense desire is, provided the will does not consent. But it does not work out so simply according to plan, even the divine plan. (To be con't)

Prayers: mother of John Collier (D11), deceased.